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BERKELEY BAPTIST DIVINITY SCHOOL

THE BURMA NEWS

APRIL, 1932

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA AND ASSAM

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RANGOON, BURMA

ENGLISH

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

BURMESE

ဘုရား သခင် ၏ သားတော် ကို ယုံကြည် သောသူ အပေါင်းတို့သည် ပျက်စီးခြင်းသို့ မ ရောက်၊ထာဝရအသက်ကိုရစေခြင်းငှါဘုရား သခင်သည်မိမိ၌တပါးတည်းသောသားတော် ကိုစွန့်တော်မူသည်တိုင်အောင် လောကီဆား တို့ကိုချစ်တော်မူ၏။

KACHIN

Kăning rai nme law, Kărai Kăsang a Kăsha hpe kam sham ai ni nlang htē gaw, hten bya n hkrum ai sha, htani htana asak lu la mu ga nga, Kărai Kăsang gaw shi a Kăsha shingtai hpe jaw kau ai kaw du hkra, mungkan ga hpe tsaw ra wu ai.

SGAW KAREN

ယွၤအဲၣ်ဟိၣ်ခိၣ်ဖိ တုၤအဟ့ၣ်လီၤ ကွံၥ်အ ဒိခွါအိၣ်တဂၤဃီ ဒ်သိးကယ်ပှၤလၢအစုၢ်ကူၤ နာ်ကူၤ အီၤတဂၤ လၢ်လၢ်နူၣ်, အသူတဟ်းဂီၤ တဂ့ၤဒီး,ကန္ၣ်ဘဉ်တၢ်မှအ့ထူအယိၣ်လီၤ.

SHAN

ယေသုဟေၢ်ခိုၼ်လတ်လေ်ဝၢ်ဟဝ်ဝၢ်တိ လိုဝ်တိုက်ထံ၊ ဟေၢ်အၼ်အံခံ တင်အၼ် ခိုၼ်ဢိုၼ် လိၼ် ၼေၼ်ထိုင် အံလ် ၵၼ်ဒိုင် ပြၢ်းပိၼ်ထဝ်၊ ဝၢ်ၼင်ၼ်ဢေၢ်။

PWO KAREN

အဝဲးဘဲၤယိၤ ယွၤအဲၤ ပှဂ့ၤ ခိၤဖြၤထီး အဖ့ၤ လၢခွံၤအဖိၤခွၢအိၤဝ့ၤလဂၤစးဘဲၤဒိၣ်ကယဲပှလၤ အနဲၤ ထဲၤ့ဝ့ၤ လဂၤဂၤနီၣ်, မိဘၤဆၤ ဂၣ်ဂီၤအ့ၤ. အ့ၤမွဲမိန္ဘၢၤဆၤမၤၤလၤ့ဆိၤလၤ့ကွၤလီၤ.

CHIN

Pasian in, a Tapa a um mi kheempeuhte in kisia lo a, nuntak tawntungna a ngahnah dingin, a Tapa khat bek a pia dongin, leitung mite a it hi.

TALAING (MON)

ဟိုတ်ပွးဂ့် ဆညးမယ္ဂြေ့ဒ် ကောန် ကျဲ့ အိုတ်သီဘံဂွံဟွံစိုပ်လီလဲ့ပွး လမျိုဆာဝဂရဲ့ တူဒ်နသွိက်ကိုဂွံတဲ့ ကျဲ့ဂမျိုင်ဂွံ ပိုဒ်ကို မ ထေဒံကွေ့ ကောန်ဇကုဆမွဲဂ့် ဆာန်ကောန် လောကီတံဂ့်ရ။

LISU

A: M ʌ_ MI=YI. TV. JՈ_ M L: ƒO TV. M: dI; YE FI SI-=ꓲI: ƒI; ꓲI: P M SA; MY Mꓶ FI_ BE=WU-S NY=YIA BI R: TI. TV. Gꓶ: Kꓶ N ƆI=MI NV L: ƒO TV. NI. NU_ LO.

LAHU

G'uiˇ sha: Yaˇ hpu: htaˆ yon ve: chawˇ hui: hka: pg'e, lu, kui, lo: maˇ g'a: ga,, co: ti, ha ti, htaˆ g'a. tu,, G'ui, sha: leh:, yawˇ lo tcˇ g'aˇ tiˇ Yaˇ hpu: htaˆ piˇ kai: htaˇ hka: ga,, myigui, yaˇ htaˆ yawˇ haˆ ve: yo:.

SOME OF THESE LANGUAGES ARE PRINTED IN SEVERAL DIALECTS

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THE

BURMA NEWS

H. W. SMITH, *Editor.*

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Program and Policy

During the few years that I have been in the mission, there has been much talk of policies and plans but in spite of long reports of committees, carefully thought out and prepared conference papers, numerous discussions and many conference votes, there is still no unified, coherent plan according to which the mission is to build its future work. No one builds a house without a plan. Modern civilization is learning at tremendous cost that cities must not be allowed to grow without plans and direction. Should not the "City of God" in Burma be planned for as carefully as any physical city? Is our present policy of allowing individuals and institutions scattered all over the province to "muddle along" each more or less independent of the rest really to the glory of God and the advancement of the Kingdom in Burma? These thoughts were inspired by finding during conference a scrap of paper on which some missionary had jotted down his ideas as to policy and program. These jottings might well be considered.

1. New work should not be started which cannot clearly become self-supporting. We are now faced by a situation in which we have large numbers of institutions which the indigenous community is indefinitely capable of taking over and maintaining, to say nothing of developing. Note Myingyan difficulties, and the problems arising from nationals taking over schools.
2. Existing work should progressively become self-supporting or be abolished.
3. The reference committee or Field Secretary or both or some agency of the conference should periodically check up on various fields to see that they are making progress along lines of self-support.
4. The justification for the continuation of any specific element of work should be its effectiveness in promoting the interests of the Kingdom of Heaven and not the desire of a missionary to continue an established work for personal reasons.
5. The unit of the work should be the missionary. The aim should be, not more schools or institutions, but more missionaries.
6. The proposals outlined by the Officers Council for the review of the effectiveness of the work of missionaries should be applied without discrimination.

There are additional notes on the paper.

(a) Every missionary shall annually present to the Reference committee two months before the annual conference, a statement of the financial situation of his work, showing proportionate support by the mission and by the field, a comparison with former years, an estimate of what can be done by the field, and a statement of the advances the field proposes to make.

(b) Any work which does not progressively become self-supporting does not have the confidence of those persons whom it affects and its right to continuation may well be questioned.

(c) New work should be restricted to new fields or areas that may rea-

sonably be expected to respond to missionary effort. New work should not be new types of work in long unresponsive fields.

Personally, I should like to see the whole mission interned in such a place as Maymyo during some hot season vacation and made to stay there, until a really adequate program for the next ten years has been worked out. There would of course be nothing infallible about such a program and it would have to be modified in light of experience as time went by. We will never work out a program in conference; the time is too short and each one is too much interested in the short time available, in the relation of any particular program or suggestion to his own special field or line of work. You all know the sentence about sins of omission and commission. Well, we have furnished the omissions and the Boards at home have furnished the commissions. But if we can take ourselves in hand and face the problems adequately and work out a program, and zealously and faithfully get the program going, commissions will no longer be necessary except to watch us work and get ideas for use elsewhere. G. E. Gates.

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Conference Messing Surplus

Perhaps some have wondered if there was any surplus after bills were paid. There was. And recently the ladies of Judson College met and discussed what should be done with it. The Chapel Fund is ever before us these days. That money must be in by June 1. And our surplus—about Rs. 425 is to go to that.

This is the second year the Mission as a whole has contributed to the chapel from conference food funds.

Our chapel is going to be one of the outstanding buildings of Rangoon. We hope most of all it will be outstanding in the things for which it stands, a symbol of the Christ it represents. Helen Gates.

Ordination of Telugu Pastor

At the invitation of the Andhra Baptist Church, Lanmadaw, a Council met at the Lanmadaw Baptist Church on the 20th March, 1932, to consider the ordination of their Pastor Mr. Dundee Jeevaratnam.

Eleven Baptist Churches were represented. Dr. C. E. Chaney, Dr. W. E. Wiatt and Dr. J. C. Richardson and delegates from India were also present.

Rev. T. B. Joseph opened the meeting with prayer after which Dr. Richardson was voted to the chair.

The minutes of the Andra Baptist, recommending the ordination of Mr. Jeevaratnam, was read by the Church clerk.

The candidate was then asked to give his Christian, and personal experiences as well as his faith in the doctrine. He spoke in Telugu and Rev. K. A. Rao gave the gist in English. Questions put by the Council were satisfactorily answered.

At the close of the examination the candidate retired and one of the delegates spoke of the candidate's character, Christian experience and ministry in India. A letter from Dr. McLauren recommending the ordination was also read.

The Council unanimously voted in favour of ordaining Mr. Jeevaratnam and the following program was carried through:

Hymn	"There shall be Showers of Blessing." Telugu Hymn No. 60.
Invocation	.. Rev. K. A. Rao.
Scripture Reading	.. Bro. K. S. Lyman.
Prayer	Dr. D. L. Joshee, K.I.H.
Charge to the candidate	Rev. T. B. Joseph.
Charge to the church	Dr. W. E. Wiatt, M.A., D.D.
Laying on of Hands	Ministers.
Prayer of Ordination	Rev. C. E. Chaney, M.A., D.D.
Hymn	.. No. 66.
Benediction	.. Rev. Dundee Jeevarathnam.

Y. Judson,
Secretary.

Who is to Blame?

The following extract from a letter ently received from America shows at a little thoughtlessness on the t of a missionary may do. Is this e of your field? Let us strive to ep alive interests that have already en aroused as well as create new es.

"The Sunday School has given up the ive preacher. They hadn't heard a word out him for two years and the Sunday hool was losing interest in him; so they cided to give him up and start some- ng else where they would know what s being done with the money. I think y will do something like supporting an han. They don't know exactly what t yet, but they want something they keep track of. It's pretty hard to get ingsters to bring money for somebody newhere who is doing something. If it ln't been for your pictures I could never ve kept the Kindergarten interested this . Perhaps if the Sunday School knows t they are supporting Mary Brown in h and such a school and have a picture her and letters from her, they will take re interest in the mite-boxes."

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Important

A letter from Mr. Lipphard of the neral Board expresses their great gret that on account of the financial pression, the Board have found it cessary for the present to discon- ue subscribing for the Baptist for mbers of the Mission. Therefore, se who wish the Baptist to be con- ued please take notice. It will be cessary for you to send in your n subscription either through the ard or direct to the Baptist *mediately* in order to secure the ay number which is the first mber of the new year. I am sure voice the appreciation of all when thank the Board for their gift these ny years, and we are glad to relieve m of the expense incurred.

C. E. Chaney.
Field Sec'y.

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f thou failest to love thy brother, or neighbor, boast not of thy love to God.

An Appreciation

Julia Stickney Cochrane came to Burma in 1899, one year after my arrival. She was engaged in Burmese work in Henzada while I was on the other side of the street in Karen work. We soon became very warm friends and our friendship continued through the years.

I greatly admired her enthusiasm, her love of nature, her wide reading and her great fund of humor. She loved to share with others. But she helped me most by her deep spiritual life. One never doubted her sincerity. For months she came every afternoon at four o'clock for united prayer, for her overwhelming desire was to have Burma won for Christ, and for this she labored unceasingly. Truly it can be said of her as of her Master, "The zeal of my Father's house hath eaten me up."

It was a tremendous sorrow for her to leave the work in Burma, and still her postcards and letters were always full of keen optimism.

Our hearts go out in sympathy to her loved ones in Washington in whose home I was most delightfully entertained on two different furloughs. The fragrance of Julia's consecrated life will long live in the hearts of her friends.

Violetta R. Peterson.

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DAVID BRAINERD

And his love for lost souls

"I exceedingly longed that God would get to Himself a name among the heathen and I appealed to Him with the greatest freedom, that He knew I 'preferred Him above my chief joy.' Indeed, I had no notion of joy from this world; I cared not where or how I lived, or what hardships I went through, so that I could but gain souls for Christ."

Appreciation of Schools as Evangelistic Forces

"Education or evangelism" is one of those outworn "either ors" which our Baptist people have largely outgrown. We know now that true education must be evangelistic but in the best sense of the term. Our mission in Burma is one of the largest educational missions in the Indian Empire for we have more high schools and middle schools than almost any other mission and yet few missions are more evangelistic. Mission schools should not only win their own non-Christian students to Christ and make their Christian students truly Christian but should also become increasingly an evangelistic force in the country round about.

Morton Lane Burmese Girls' High School and Kemmendine Girls' School illustrate what I have just been saying and I wish to take this occasion to thank them publicly for their wonderful co-operation in regard to our third India Gospel Team campaign. Naw Elthira, who was released by Kemmendine for two months service in India while the school had to make other arrangements in regard to her teaching, was very useful to our team in starting ten Indian Gospel Teams. Sayama Ma Nyein Tha of Morton Lane because of her ten years teaching experience combined with her experience in Christian work and consecration, was of outstanding service in inspiring many teachers of the High Schools of India to make winning their girls to Christ as their dominant desire and supreme purpose in teaching. In passing, it might be added that God used her testimony of conversion in a unique way in appealing to the Brahmins.

Most of the eleven Burmese and Karen team members were former students of Judson College but the leaders of the team, in addition, were students from the English Theological Seminary of Insein.

The Physical Education Adviser to the Nizam's Government at Hyderabad wrote the following tribute to the Burma Student Gospel Team:—

"Never has any group of Christian workers young or old, or in between made such a deep impression upon me as has your Burma Gospel Team. I never would have believed it possible for such effectiveness to be attained with such a group or any group in the circumstances under which you labour. But then, the hardships and difficulties encountered have much to do, I am persuaded, with the effectiveness of the Team's work and results. For that is the way with His work. And again, anyone starting out with the idea of getting a joy-ride with what the group has to put up with, will soon change his mind. One way or another, the message of the Team will 'get' him or he will 'right-about' for home.'

"My sheer admiration is not the thing to say, but rather, yet more effectiveness, yet more power, yet more joy, in His service."

This tribute belongs partly to the institutions which made it possible for the Burma Student Gospel Team to respond to the invitation of Dr. J. Z. Hodge of the National Christian Council and Dr. E. Stanley Jones who invited us to come to India to "start vital groups" in preparation for the All-India Evangelistic Forward Movement.

V. W. Dyer

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Notice

Remember the Rural Reconstruction Institute at Pyinmana 12th to 27th April 1932. It will give practical helps for your rural leaders during the time they are free.

The Agricultural School will reopen on 25th May, 1932. Please let me know of those who wish to come. Your recommendation will be needed for those requiring scholarships.

B. C. Case

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We cannot go forward until we have confessed our past failure and present helplessness.

Burman Mission

Pyinmana

March is the month of Exodus in rma. Twenty one graduates of Pyinmana Agricultural School rted out into the world on March with high hopes of uplifting the lage life of Burma. All but one re Christians. The largest number re Pwo Karens. Only two were rmese. Applications for new nissions next year are coming in. me are from new races never yet resented here before such as, the shais of Kalewa and the Haka ins. How many Burmese from the ins are you sending? We need re Christian Burmans if we are ng to do rural reconstruction work their villages. The school will re- en May 25 and those needing olarships should send a statement m two well-known persons regard- the circumstances of the family the applicant.

The Smiths were all ready to start furlough this month when their ughter Jean came down with asles which has delayed their sail- . The Christians here have shown ir appreciation of the five years of vice given by them to Pyinmana h many tokens of affection. Mrs. ith's help for the health of the ple surrounding the farm and the le school for their children has been en mentioned. Mr. Smith shows ch reluctance at parting with the ndsome Christian pigs he has been eding, not to mention the friends o are used to coming to him for vice on better farming.

Our farm is living up to its re- tation that every month in the year ne crop is being planted or rvested while most of those around are now idle. A good number of dents needing to earn money for ir expenses are remaining and rking on the farm and they are rvesting the lablab bean (Pegyi) cow pea and gram in the fields, and in the garden a crop of onions is having the final weeding and irrigation. If some of you want to find an occupation which will keep many people employed profitably on a small piece of land, try growing onions in the cold season. With plenty of water within 20 feet of the surface and an abundance of cattle manure, we find it a dependable and profitable crop for Burma. We call it the "Golden Onion Root" and speak of it with the same pride as "The Golden Eggs" which bring profits from our hens.

Our High School teachers are now carrying on Daily Vacation Bible Schools in three centres—Shwemyo, Kantha and Hebron. This voluntary Christian work brings much cheer to the villages and is a blessing to those who go. It is interesting to notice that where our barred rock cocks have been most in demand and where our egg-marketing scheme is most successful, there also the way opens most readily for the Vacation Bible Schools. However, we find also that the poultry and egg improvement program does not progress much unless we have a nucleus of Christians co-operating.

Considerable time this month has been given to being judge, lawyer and peacemaker in various affairs among the Christians. It seems as if others may do as they please but missionaries must be responsible for keeping them out of trouble. We are now in the midst of preparations for the Rural Reconstruction Institute 12th to 27th April. Those who want some definite suggestions for improving village life along economic, health and recreational lines with a course of Bible Study for the spiritual background, are invited to attend. Government agencies available for helping the villages will also be well

represented. This is our special effort during the vacation period to give your village people a lift along material lines in a short period.

Brayton C. Case.

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Meiktila

A trip to Yenangyaung with Saya Po Lu and the pastor followed the Myingyan campaign. We were glad to spend a Sunday with the Christians there and meet the fine set of Karen nurses in one of the best equipped hospitals in the East. The contrast in Yenangyaung between the present and my first visit, perhaps 30 years ago, can hardly be imagined. The little bungalow where once I fared so well is now a large one with billiard tables and wonderful lounge chairs. The great wide lawn along the river front will compare with the best in England and America, with marginal beds of flowers and other beds in the middle of it all. The great office building of reenforced concrete is high and cool, equipped with electric fans and everything an up-to-date office needs. The roads are all of asphalt and some of the hills you will not climb on high. The club is well equipped with a loud speaking gramophone and the best ham and eggs in the world are served for Rs. 2 a plate.

The Kachin nurse given by Dr. Seagrave of Namkham has now long been installed and has already won her way to the hearts of the people of Thapan. She has asked for some forceps to pull teeth and these are being supplied. Each Sunday we have preached to a full house at Thapan for we go each Sunday afternoon with 50 rusks and some tea. We are also planning a little campaign there during the hot weather.

H. E. Dudley.

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It is the greatest of all mistakes to do nothing because you can only do a little.

Sagaing Salutations

The first time I came to Sagain was many years ago, when we stop ped over night with Mr. and Mr Grigg, on our way to Myitkyina. W found it beautiful then, and a restfu place after the dust of the train, an the noise and confusion of the cross ing at the river. Some years later, spent Christmas at Sagaing when Mis Tufts was here. But now I have bee here almost two months, and find it a delightful as I remembered it. Th compound is beautiful with its shad tamarind trees and the river flowin along the front of our compound. I is also an interesting place when w look across the river and think tha many years ago Judson himself walk ed around in the city of Ava. I foun it very thrilling the day we wen across the river for a preaching trip to think so many years ago Judso preached here. The people listene quietly. The Sagaing field has on Evangelist living here, and there i also a Karen Christian midwif employed by the Sagaing Distric Board.

Many people live here who remem ber the time when the Britis first came to Upper Burma, and it i interesting to hear them tell about tha time. Since I have been here we hav had the corner-stone laying of the new church, when friends from Maymy and Mandalay came. Then we had school picnic and last week a concert which was well given and very wel attended. Last Sunday morning after the service, we all went down t the river and nine were baptised Some were from Shwebo, and som from Sagaing. One was a young man from Shwebo, whose grand parents are not Christians. It was a very impressive service.

We need the prayers of our friends that the preaching of His Word may not be forgotten, but bring forth frui to everlasting life. Frieda Peter

My Novembers

It seems as though at times that ne month stands out above others nd associates itself with certain vents. November has in some such ay been associated with my life here n the school at Prome, Burma. I emember the first November here hen I was a new missionary and lone in the station. I wondered what could do to keep Thanksgiving so ar away from home and friends in a nd whose holidays were all different rom ours. We could not have a ervice in the morning so I invited all f the church people to my house in ne evening for a meeting and gave iem refreshments afterwards. This ustom has been followed each year nd in 1930 it was a dedication service or the new house.

The next November that stands out n mind was the one in 1927 when I eturned from my first furlough. It eldom rains at that time of the year ut it was pouring when I got off the rain in Prome but that did not revent them from coming to the tation to welcome me.

November 1929 saw us move into ne new school building for which we ad been waiting so long. It was a me of rejoicing. The same month ne of our High School teachers nderwent a very severe operation nd her life hung in the balance for everal days. On that account I ould not have the regular Thanks- iving meeting in my house but you ay be sure that we said a big thanks or her recovery.

On Armistice Day 1930 I went to tay in the new Lady's House and on Thanksgiving Day had a dedication ervice. One year in the new house vith light and air has caused a decided mprovement in health and I now veigh nearly the same as when I eturned from furlough, besides feel- ng much more fit for work than I did.

I wondered what this November, 1931 would bring. Armistice Day passed. The next morning as I was eating breakfast I was called down stairs. There I found two men and a little girl. I was both surprised and glad to see the little girl because I had not thought that the little girl would live and now she was out of the hospital. Some time before the father of one of my Chin High School girls told me about this little girl and asked me to go to see her in the hospital. She with her sister were living with their grandparents when the rebels came. The grown people fled forgetting the children who tried to follow them. The five-year-old was killed and the seven-year-old received a stab from a dah which cut her breast bone and pierced her lung. When she was discharged from the hospital they did not want to take her back to the jungle and I did not want them to take her back there either. Her grandfather is a Buddhist but he wants to have her here in a Christian school. I call her Dolly. In Pali, Dolly means gentle, graceful and loving and we want her to grow up to be that. The morning she came I was reading about Ma Dolly who helped Judson when he was in prison. She took Burmese clothes to Mrs. Judson and food to him whenever she was permitted to do so. He preached to her but the seed did not bear fruit until many years afterwards when she became a staunch and earnest Christian as we want our little Dolly to do.

In spite of many difficulties we found much to be thankful for this Thanksgiving and are going forth toward another November with hope.

Ida Davis.

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It is an actual impossibility to receive the Holy Spirit while grasping anything that God has banned and conscience has already judged.

Myingyan

We feel that we must give a backward look over the past three months, since we have not appeared in print during these months. Our ten days campaign planned by Saya Po Min in Myingyan District was, to save money, cut down to 5 days. Those five days were filled with contacts with the people first at Mt. Popa to a large congregation, where the headman, an old pupil, showed himself capable of making a good speech. Next at Kongyi where U Gyet Ni, who has for many years stood out alone in his village, entertained us. At a village a mile away where they were having a "shin pyu" festival we preached to perhaps our largest audience, right under their mandat. Our chief destination was Taungtha on the pipe line half-way between Chouk and Yenangyaung. Five were baptized in this village and two later, making seven in all. Here is the lay preacher and a colporteur. Saya Po Min gave an hour a day in review of "Christ of the Mount" by Stanley Jones.

Another hopeful village is Aing Gyi, the head-quarters of the new oil company, known as the Sale Oil Company. We feel that this town which has many lepers, is a most hopeful field. They begged us to stay another day but we had other places to visit. The Sale Oil Co. has some 12 test wells drilled and the road to the farthest of these led to within a mile or so of the little village of Ton Ywa where Mr. Case (senior) years ago preached the Bible so faithfully. With some trepidation we made our way by motor to this village and stayed a day and night. The headman, baptized in Mr. Tribolet's time, but who went back during some of the long periods when there was no missionary, expressed himself as a Christian again and this gave us great cheer. We were sorry that the headman of Gwebingale, son of a former preacher in this region, had to leave his position as headman, owing to leprosy. I fear his case may be hopeless. He is not yet a Christian.

H. E. Dudley.

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Thonze

This has been a short busy month for us. "Nothing to do but work."

The interest keeps up as well as ever, but we have had not so much result. We baptized only six. But we are trying to consolidate those we have received or I should rather say, establish them in "the Way."

In spite of the hard times, the Tu Ywa Church is building a new church building. I heard that they were planning to build and gave a subscription. The next thing I knew was that they were buying the roof and were well on the way up to it. They needed it badly enough, but I had no idea they would move so fast.

Okkan organized a Baptist Church this month, neither Karen nor Burmese, but just Baptist. There will be at least half as many tribes represented in it as there were tribes of Israel. I wonder if this is not a move in the right direction.

Some of the refugees are going back to their villages. Some stay a month or so and then come back. No better living out there than here perhaps. Work is scarce, and rice has gone up to accentuate their hard condition. Seems to me I have pitied more folks this year than I have in all the rest of my life.

Just now we are pouring the cement concrete for the upper veranda floors and bath-rooms of the house. That makes a lot of work for folks. I am already hearing them lament that it will be over this

veek. Yet it could be worse. The volf at our door is not so bad as apan at your door with bombs and ig shells. Even the rebels seem o have retired to the forest.

J. T. Latta.

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Maymyo

Easter Sunday, March 27, was nade memorable for us, in addition o the glorious and transcendent event f Christ's Resurrection which it com-nemorates, by the addition to our nembership of thirteen happy believ-rs. At the "Open Session" of the English-speaking Bible-school in the norning, six happy believers, includ-ng three pupils from Mrs. Elliott's lass, confessed the Lord Jesus in His ppointed ordinance. At the noon-our Indian service, seven adherents f that congregation, after making a eclaration of their faith before the nembers, were baptized by our Indian astor.

Ladies had decorated His house vith cut flowers and ferns and flower-ng-plants, which greatly added to the ttractiveness of the place and contri-uted to a spirit of worship. Five ervices are held in this one building, n Mission Road, every Lord's day, wo of which are in the Burmese and Hindustani languages, respectively. My House shall be called a House f Prayer for all nations." This veekly object lesson of Burmese, Karen, Tamil, Telugu, Kachin, Anglo-ndian and European Christians ssembling for the worship of the iving God, is surely not lost upon ne diverse inhabitants of this hill-tation.

We are hoping and praying that ne Bible Assembly, which will hold s 24th Annual Session with us from pril 1 to 11, may be attended with uch blessing to themselves and to is whole community.

Ernest Grigg.

Judson College

The great tower is now within a few feet of its intended height. It has become the most conspicuous object in the University group of buildings. The steel roof trusses are nearly all located. The rafters are now being placed. The study and retiring rooms are being completed on the interior. The gallery is finished in the rough. Many of the jalis are already located. The window frames are getting in.

A large number of really sacrificial offerings have come in and many others have been promised. The contract that was first let was limited to the exterior largely, but now it is possible to go on with some of the interior finishing as more than Rs. 2,05,000 are in hand, with a considerable further amount that will be available by the time it will be needed.

Wallace St. John.

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Report of Chapel Fund for the period ending Mar. 31, 1932

Amount contributed by Mr. Rockefeller $35,000.00.

Conditional pledge of Mr. Rockefeller $15,000.00.

	Amount Pledged. Rs.	A.	P.
Missionaries	32,029	15	0
Old Students	22,160	0	0
Churches, etc.	59,531	13	10
Total	1,13,721	12	10

	Amount Paid. Rs.	A.	P.
Missionaries	31,769	1	0
Old Students	15,202	12	3
Churches etc.	56,771	8	10
Total	1,03,743	6	1
Total Expenditure to March 31, 1932	92,393	9	0
Net Credit Balance on March 31, 1932	11,349	13	1

	Rs.	A.	P.
Rangoon-Pyapon Burman Churches	4,884	3	9
Judson College (Entertainments, etc.)	4,360	10	6

Rangoon Karen Churches ...	4,251	8	0
Rangoon English Baptist Ch.	1,411	0	0
Cushing High School	209	8	9
Immanuel Baptist Church....	1,575	10	0
Bassein Pwo Karen	735	0	0
Bassein Sgaw Karen Churches	6,396	2	0
Bassein-Myaungmya, Burman	415	14	0
Moulmein Burman Churches.	3,123	3	0
Moulmein English Baptist Ch.	632	1	6
Moulmein Talaing	105	0	0
Moulmein Karen Churches..	602	0	0
Henzada Karen Churches ..	3,929	5	0
Henzada Burman Churches.	1,609	2	6
Toungoo Paku Karen Ch. ..	1,194	6	0
Toungoo Bwe Paren Ch.....	763	9	3
Toungoo Burman	204	0	0
Mandalay	987	0	0
Tharrawaddy Karen Churches	1,133	10	6
Maymyo Baptist Church....	1,415	8	9
Meiktila	983	14	6
Shwegyin Karen Churches..	1,054	9	0
Pyinmana	645	15	6
Taunggyi	999	14	3
Loikaw Karen Churches	418	11	6
Sandoway Churches	543	13	6
Papun Karen Churches.....	131	0	0
Prome	354	8	3
Mongnai	57	0	0
Myitkyina	358	14	0
Bhamo Churches	284	15	3
Namkham	413	5	0
Lashio Trinity Church.....	60	0	0
Loilem	36	0	0
Kengtung	15	0	0
Sagaing	199	0	0
Nyaunglebin Karen Churches	175	7	3
Indian Work Mergui.....	10	0	0
Kalaw Christians	12	0	0
Myingyan	250	0	0
Maubin Pwo Karen Churches	369	8	0
Tavoy Karen Churches	59	4	0
Thonze	149	0	0
Thaton	23	0	0
Loimwe	6	0	0
Collections at Convention....	101	2	6
Tamil Bap. Church, Rangoon	75	0	0
Thayetmyo	113	0	0
Friends	2,999	9	0
Interests	5,600	8	10
Bapt. Eng. High Sch.	333	1	0
Total	56,771	8	10

Respectfully submitted,
Mya Pon,
Treasurer, Judson College,

March 31, 1932,

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We can never have power until we are implicitly obedient to all that we know of God's will regarding our own personal lives.

Gospel Team Summary

Following is a summary of the Burma Gospel Team Campaign in India:—

Visited 27 places besides extra villages.

Visited 21 high schools.

Visited 13 colleges.

Visited 6 theological seminaries.

Visited 2 medical schools.

Visited many churches, Y.M.C.A. and Y.W.C.A. establishments, in most of the places where we held campaigns.

Time: 4 months—November 6 1931 to March 4, 1932.

Number of team from Burma: 18 of whom 13 carried on for two months and three more came to replace three who had to return for work in Burma. Then Dr. and Mrs. Marshall took my place for month of February. Members from India also.

Number of teams started in India: 20 with more in the process of being formed.

Total expenses: Rs. 3,429-13-3 for travel.

Total receipts: Rs. 2,133-14-0 from India.

Deficit: Rs. 1,295-15-3 to be made up from India.

Results for Burma: more and better leaders, all of us more Christ-like than before.

Respectfully submitted
V. W. Dyer,
Seminary Hill,
Insein, Burma.

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A Safe Rule

"Take this rule—whatever impairs the tenderness of your conscience, obscures your sense of God or takes the relish off spiritual things, that thing is sin to you however innocent it may be in itself.

"If you would be free from fears and doubts concerning your future happiness, commit your soul to Jesus Christ in a full faith in His power and will to save you. If you do this seriously and constantly, He will take you under His conduct, He will guide you by His Holy Spirit into the way of truth and give you strength to walk in it. He will dispose of the events of God's providence to your spiritual advantage and at last receive you to Himself."

Chin Mission

Thayetmyo

My right hand is cut off. Samo Aung Baw, faithful assistant in many ways, was called to his heavenly home on 19th March, 1932. While I was on furlo, he looked after the work with a monthly visit to Thayetmyo of Dr. Roach of Prome. Twice Dr. Roach wrote to me," Samo Aung Baw is a jewel, I don't know how I could carry on without him." He was so helpful in so many different ways that I do not know how I can carry on without his wise counsel and help. Others recognized his ability and for years he was on the managing committee of the Burma Baptist Missionary Convention, a member of the Burma Christian Council and one year a vice president of the Convention. I believe he is the only Chin to have held those offices. He did good work as a member of the Hospital Committee, Thayetmyo. In the New Year's Honours, 1926, His Excellency, the Governor, awarded him a Certificate of Honour for his public service. With no theological school training, he was the best preacher to a jungle audience of Chins, holding their attention as he spoke on the great essentials, and appealed to them to accept the Saviour who meant so much to him. He was the best personal worker and I can see his face lighted with the joy of victory as he went from house to house winning souls to Christ. In the every day work of the mission and school, he continually grew in his ability to help. His greatness consisted in his ability to minister skilfully to the physical and spiritual needs of others. For several years he made out our tour programs. He caught the vision of winning the Southern Chin race to Christ before it becomes Burmanized and Buddhist but realized it must be by winning and training the individuals. As chairman of the Home Mission Committee and as a member of the School Committee, we depended on his wise advice and ability to solve the many problems we had to face. His house was open at all times to visitors from many villages and after a full day's work he would often, far into the night, earnestly tell the "Old, Old, Story" which is ever new. He was able to take new plans of the missionary, improve on them, and inspire others to help make them successful. It was due to his genius and hard work that the Southern Chin National Association has been successful in uniting the Southern Chins and in giving him and other Baptist Chins the leadership of the race. The Chins have lost their leader whose greatness was in unselfish service for others. And I have lost a true brother, a conscientious, able assistant, a true friend. E. Carroll Condict.

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Sandoway

School closed the 17th of March, with a "vaccination party" in the morning and a closing program in the afternoon. The VIIth Standard gave a pageant, in Burmese, setting forth the call of Evil in various forms. It showed the triumph of one who did not yield, but chose to follow Christ, who is the way to power and victory.

The Chin Gospel Team of eight boys under Saya Kha, have put in good work preparing this for the Association to be held in the northern part of our District from March 24 to 26. They have also been singing into their own hearts and ours the truth of a song which is a favourite in our opening exercises—

"Who is on the Lord's side,
Who will serve the King,
Who will be His helpers,
Other lives to bring?"
ending in
"*We are* on the Lord's side."

"Can others see Jesus in me", has also made a big impression on many of our pupils. We are pleased with the spirit of our own team of Chin boys, and trust they shall feel God's call anew in their own lives, as they go forth with the joyous news of the Saviour who loves all.

After awarding of prizes to winners for best work and greatest gain for the year, Saya Kha expressed sincere appreciation to Mr. and Mrs. Bruce, for their splendid service, making special mention of what they had done for the sick. Three whose lives were spared after serious illness, are most grateful and one hopes to go the Seminary this year. He is spending his vacation on tour with the Gospel Team.

At the close of the morning service on Sunday, farewell greetings were given to the Bruces, first by a pastor, in behalf of the churches of all Arakan, and then by a teacher, in behalf of Sandoway church. The help to the Choir, which Mrs. Bruce had been, was mentioned especially. Then a remembrance in the form of costumes was presented to Mr. and Mrs. Bruce and the children.

Mr. Bruce responded, with words to strengthen the leaders at this time of changes, reminding them, that in building anew, it is necessary to tear down some of the old first (not easy to do but necessary) in order *"to build better"*. So he gave a hopeful comparison, which should help the Chins to put forth fresh efforts, for God was with them to help. What a comfort it should be to us all when we sometimes feel we are alone in our needs to remember as Jesus did "I am *not* alone, for the Father is with me."

Gladness is mingled with sadness, at this time of partings, as we realize the growth in the work of the women, the Sunday School, and the Christian Endeavour, both in offerings and interest. One of our VIIth boys is eagerly looking forward to going to Pyinmana Agricultural School for training. Owing to the faithful efforts of my predecessors, fees have come in more promptly than ever before and I am glad to say all fees have been paid for this year. Pray for Sandoway and those who are helping to advance God's work in Arakan. A few wholly surrendered, can do *much,* when *He leads on.*

Nellie E. Lucas.

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Bassein—Sgaw Karen

On my way home from the Northern Baptist Convention I stopped one night with an elderly friend who knew Julia Stickney Cochrane. Julia and her husband were very happy to join us in a ride which took us by some of the beauty spots in the city. Her pleasure was keen. I also spent the evening with her in her home.

She was among the friends whom I have known the longest, for on my way to Bassein the first time. I stayed over night with her in Henzada. She was so much interested in my experiences in America that she led me on until, believe it or not, I talked her to sleep.

What impressed many was, I believe, her spiritual life. She was so anxious for her Burman pupils to keep the quiet hour, she had them come to her verandah every morning at six. Often in her secular teaching, she brought in Bible truths always having the desire to win her pupils for Christ. We miss her but she still lives on in the hearts of many in Burma.

For the first time I planned for and attended our annual Association alone. Thra Maung Gyi who is now in charge of the saw mill and is doing well, with the help of a Chinaman who traces his rise to prosperity to our Sgaw Karen saw-mill, furnished a motor launch for Dr. San C. Po, and the choir girls and myself. The choir boys and the band went on the

Aurora which is hired out during Dr. Nichols' absence. Altho it left the wharf later, it arrived first. I had a new experience—riding over a rough and dusty cart-road five miles or more in a motor bus.

We arrived in time for the concert given by the women at which some evangelistic talks were given. It was with reluctance the men granted the request of the women to hold a separate prayer-meeting Sunday morning that they might join with the women of the world. The men emphasized it was just for once. Thramu Hla Win Tha from the Bible School led and earnest prayers were offered.

Thra San Ba at my request has given me the following important points:

"Absence of Dr. Nichols which was a cause of regret to all present.

"The rising sense of responsibility to carry on the work in spite of great economic depression and a not too good prospect.

"The steadiness with which the people face the future in spite of the diminishing (foreign) cooperation.

"The increasing interest in evangelism as shown by the campaigns conducted during the meetings and as testified by Thra Maung Yin, who reported that the year saw the greatest number of baptisms (conversions from heathenism) over 260, and the evangelistic interest in all the churches that he had visited."

The enrollment was 3394.

One teacher and four pupils are on their way to the Maymyo Bible Assembly.

Clara B. Tingley.

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Loikaw—Karen

The time has come for Association reports and I am glad to have a good one to make of Loikaw. It was a great disappointment not to be able to attend myself, especially as the Karens had gone to the trouble of digging out a motor road of sorts into the foot-hills, making a shelter for the Ford, and planning to carry me the last steep six miles. Man's plans however oft "gang aglee" and the day that I should have been mounting the hills, I was taken to Rangoon by Dr. Henderson for blood transfusion as the only means that might stay the disease, pernicious anemia, that was fast sapping my life away. In the Rangoon hospital, Dr. Gordon Seagrave gave me upwards of a pint of his young blood and I have been slowly crawling back to life since, thankful to be able to "carry on" a bit longer.

Thra Krasu has brought me back a good report of the Association held on the 23rd and 24th February which I am glad to pass on. There were 1605 present and 97 baptisms reported. One of the new villages that called a teacher at the last association was completely burned out in December and everything was lost. The new clothes that the delegates and choir planning to attend the Association had provided for themselves, also went up in smoke, but they showed a fine spirit by coming in the old that they had, being only the scant Red Karen apparel. Thra Krasu said they were cheered for their bravery.

In spite of the stringency in money affairs, collections averaged the same as usual in all channels, so that work for the ensuing year can carry on as usual. The seminary boys, graduates and undergraduates, were all present and evangelistic tours taking in a lot of heathen villages were laid out to keep them busy during the dry season.

Dr. San C. Po came all the way from Bassein to attend this association, and expressed himself as wonderfully surprised at the extent, and the activities in this particular Karen field. His presence was a real inspiration and we are all very grateful to him for coming.

A Red Karen, 90 years old, born and brought up in Kye-bo-gyi of the Loikaw district, has just gone back to

his old country after the absence of a life time. He was one of 4 young men who ran away to Toungoo in the late sixties and Dr. Bunker gave them a vernacular education covering several years. He is the oldest of the quartette and the only one who never returned to his own country, not even to visit it. Now he feels called of the Spirit to go and preach to his countrymen before he dies and he has travelled up with a son at his own expense. It was unfortunate that he did not come in time to attend the Association. Much interest will follow him and many prayers that God will bless the effort.

C. H. Heptonstall.

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Assam Baptist Convention

The Assam Baptist Convention, which meets every other year, was held in Sibsagar the third week in January. Rev V. H. Sword and the men of the district had worked hard to raise a meeting house of bamboos and thatch and lines for the delegates to live in. It was placed on the bank of Siva's Sea, which is what the name Sibsagar means. This is a square artificial lake half a mile each way, built by the Assamese king, Sib Singh, two hundred years ago. In it are refected three Hindus temples and the white mission church and other buildings. It is always beautiful and is a large enough body of water to have many moods.

The Convention began on Thursday afternoon with the Christian Endeavour societies forming a provincial union. The General Secretary of the India C. E. Union, Rev. V. W. Abbey, was present and urged the formation of the union. There are scattered societies thru-out Assam, but the only union is the Jorhat-Golaghat one, which has been running for several years and will hold its fifth annual meeting here in Golaghat next week. An All Assam Union must take in the Khasi Hills and Surma Valley where the Welsh Presbyterian mission works. They had sent a representative who sat on the nominating committee. The President and Treasurer come from the Welsh Mission, while the Secretary is Kenneth Goldsmith, a young Assamese Christian, who is the moving spirit in our Jorhat-Golaghat union. They asked me to serve as Vice-president. Representatives were chosen from each Association in Assam, and we had a meeting with Mr. Abbey. Plans were made for perfecting the union by forming local unions in each association and to have a training institute for leaders next year. Everyone was very enthusiastic and co-operative.

In looking over the crowd assembled for the convention one could not help but be struck by the variety of races represented from the hills and plains of Assam. There were Ao Nagas with their red blankets and beret hair cuts, Semas, Lhotas, Angamis and other Naga Tribes; Garos, among whom are 16,000 Christians, Mikirs, Daphlas and others. The Brahmaputa valley supplied not only Assamese, but also Mundas, Bengalis, Kacharis, Rabhas, plains Garos, Telegus, Santals and others. The Assamese language was used, but several times speeches had to be interpreted. The President of the convention was our own Rev. Tonuram Saikia from Golaghat. He certainly kept everything moving right along and his optimism did much to save the day when rain threatened to spoil everything. It rained hard all Thursday night. We were safely housed in the Swords' bungalow and the women were in the school house, but the poor men were miserable trying to find some shelter from the unseasonable rain for which no one was prepared. Mr. Sword was out most of the night making the best arrangements he could. It cut the attendance down considerably but there was no

more rain and the convention proceeded. There were from 400 to 500 at most sessions. Every association in our Baptist Mission except one was represented. The field reports were splendid and showed advance in most places.

The Convention is responsible for the paper, "Dipti" and the Sunday School lesson helps and several evangelists. The problems connected with this work were discussed as well as problems of education. One of the best addresses was by Dr. A. J. Tuttle on "What Christianity Has Done and Will Do for Assam". He brought out, that in the nearly 100 years since Nathan Brown first came to Assam, thousands had come to know Christ and there is now a Christian community of 52,000. The Assamese language and many of the hill languages had been saved from extinction by the translation of the Bible and other literature and the mission had pioneered in the fields of education and medicine. There is a much higher per cent. of literacy among the Christians. He then went on to show what a Christian Government had brought to India,—peace and justice, better roads, postal, telegraph, rail and river steamer service, dispensaries, hospitals and medical treatment and research as carried out by the Pasteur Institute. Quite a number of Hindu gentlemen from the town, including the Chairman of the Municipal Board were present.

Sunday morning the new Assam Sunday School Union had a program on methods and organization with a demonstration of a model lesson for juniors by a Nowgong teacher. Following this, there was a sermon from Isa. 40; 31 by Rev. S. A. D. Boggs of Jorhat. He is retiring after 40 years of service in Assam. His theme was "Go forward". At the close, the offering was taken with the people passing to the front in a procession.

In the afternoon, the women had a meeting and formed a provincial union with very fine officers. Reports were also heard from the various societies.

The closing session was given over to an expression by the various groups as to what the Convention meant to them. Each group sang a song and some one spoke. How the Nagas can sing! Dr. Ahlquist closed the convention with a consecration service.

Old, blind, white-haired Johann Padre gave a thought that many will remember. He reminded us of two things. One was that Sibsagar lake is fed by a living spring and the other that Sibsagar is the mother church in Assam. Just as the lake and the church are a blessing to many, so the Convention must reach out to bless the whole of Assam. We believe the three provincial unions formed, the Christian Endeavour, Sunday School and the Woman's Society, will do much to stimulate the work of the Kingdom by providing definite methods and aims and fellowship in service.

Ruth Paul.

Golaghat, Assam, India.

Foundations

1. Human Foundations
   are but dust—Job 4:19—and sand—Mtt. 7:26.
2. God's Foundation
   is a proved one—Isa. 28:16.
3. God's Foundation
   is laid deep—Lk. 6:48.
4. God's Foundation
   is elevated—Psa. 87:1.
5. God's Foundation
   is sure—2 Tim. 2:19.
6. God's Foundation
   is everlasting—Prov. 10:25.
7. Every other Foundation
   will fail—1 Cor. 3:11. —K. L. B.

Births

In Moulmein, March 6, to Mr. and Mrs. V. W. Dyer, a son, Henry Wright Dyer.

At Tura, Assam, on February 15th to Dr. and Mrs. Sheldon Downs, a son, Frederick Sheldon.

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Departures

On February 13, S.S. Kemmendine, Rev. & Mrs. H. H. Tilbe, to New York.

On March 10, by S.S. Taria, Rev. W. M. Young, to Seattle.

On March 11, by S.S. Erinpura, Mr. & Mrs. H. W. Smith and daughter, Mrs. R. J. Journey and three daughters, to New York.

On March 12, by S.S. Sagaing, Rev. & Mrs. N. E. Woodbury and three children, to New York.

On March 17, from Penang, by Dollar Line, Rev. & Mrs. Raymond. B. Buker and son, Dr. & Mrs. Richard S. Buker and two children.

On March 25, on S.S. Kudat, Rev. & Mrs. A. J. Weeks *via* Pacific.

On March 26, Miss Grace A. Maine and mother, *via* Moulmein and Pacific.

On March 26, on S.S. Amarapoora Rev. & Mrs. W. E. Wiatt, Miss Lucy Wiatt, Edward Wiatt, Mr. & Mrs. C. R. Chartrand, Miss M. D. Thomas, to New York.

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Correspondence

(*Letter from Dr Jones*)

Alleppey, 3rd March, 1932.

The Secretary,
Baptist Mission,
Rangoon, Burmah.

My Dear Friend,

This is just a note to thank you from the depths of my heart for allowing the Burma Gospel Team to come to India. They have made good and have done a wonderful work. India will not forget your kindness in allowing them to come. We trust we are sending them back better even than when they came to us. We hope we will thereby enrich you as they have enriched us.

Thanking you again and praying God's blessing upon you.

I am,
Yours faithfully,
(Sd.) E. Stanley Jones.

Madura Gospel Team

The American College,
Madura, So. India,
My Dear Dyer, 25th February, 1932.

In going through my file I have come across your letter dated Calcutta, Februray 11, sent to me and to the Gospel Team members. Thank you for your letter and for the encouragement which it gives to us. Last evening we had a meeting of our Gospel Team and there were 14 members present. We began with 3 members of the staff and 3 students and little by little the number has grown. Mr. Lockwood went out with the team one week-end and he has become very deeply interested in this kind of work. I hope that he will take my place next year when I go on furlough and help to keep up the spirit of the team and this work.

Our students have been out 34 times and grow more and more enthusiastic. They certainly are developing the right spirit, for they are ready to undergo difficulties which only make them feel all the more anxious to go out again, and with careful preparation and in the spirit of prayer. It is a joy to see the good effects it has on the village people.

We do remember you in our prayers and will be thinking day by day of the group as they finish their work in India. You have been a blessing to us and we are more and more glad that you and the Burma Gospel team came to India.

With all good wishes,

Sincerely Yours,
(Sd.) Edward L. Nolting.

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Sin Defined

The late Dr. W. H. Griffith Thomas gives this brief and concise Bible outline of sin:

Sin is failure (Rom. 6:1).
Sin is ungodliness (Rom. 1:18).
Sin is lawlessness (1 John 3:4).
Sin is unrighteousness (Rom. 1:18).
Sin is heedlessness (Rom. 5:19).
Sin is transgression (Rom. 3:23).
Sin is lapse (Matt. 6:14):
Sin is ignorance (Heb. 9:7).
Sin is loss (Rom. 11:12; 1 Cor. 6:7).
Sin is debt (Matt. 6:12).
Sin is worthlessness (John 3:20).
Sin is impurity (Rom. 1:24; 1 Tim. 1:9).
Sin is depravity (Rom. 1:29).
Sin is weakness (Rom. 6:19).
Sin is selfishness (Rom. 1:29).
Sin is deceit (Eph. 4:22).
Sin is wandering (Rom. 1:27).
Sin is enmity (Rom. 8:7).
Sin is discord (Num. 18:9, Greek).
Sin is unbelief (Heb. 3:12).

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